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sold, insures that the infant will live. Following this procedure, the neonate is transferred to the care of a lactating woman. This mother surrogate is paid for her services by the child's father. Eventually, when the child can speak, he is returned to his father.

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Birth Control. Induced abortions are unknown, according to all informants, and this information is very likely reliable because bastards /ɨ̃ui-/ are first delivered, and then are usually killed. Similarly, there does not seem to be any knowledge of birth control devices nor of the practice of coitus interruptus. In marked contrast to the Negroes of the area whose children line up like stepping-stones, there is often a two- to four-year break between living children for the Cayapa. In some cases this difference is accounted for by the high infant mortality rate; in other cases, it is explained by lower fertility; in still other cases the lower sex drive may be the causative factor. We shall discuss the latter premise in the chapter dealing with personality factors. In any event, the Cayapa recognize their weakness in numbers

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and say that it is because Jesus said that if the world comes to an end while many Cayapa are living, it would be very sad for them; it is therefore necessary for many infants to die. The population figures do indeed indicate that the Cayapa are not reproducing. For the Río Camarones there is an average of 2.5 living children for each woman of childbearing age and almost 17 per cent sterility among the women.

163 ● 842 [775]

Adoption. Children will be adopted within the kindred, if the parents should die, but there is seldom adoption of non-related children or of illegitimate children. There are a few instances of an illegitimate child's being kept by the mother, but more often she will kill it at birth. The mother may offer the child for adoption, but the general feeling is that such a child having been conceived in sin is non-Christian, and few people want such a child. The Christian thing to do, they feel, is to kill it.

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There is something in the nature of short-term "loans" of children. A child is sometimes sent to live with an "uncle" or other near relative for varying periods of time. In some cases the relatives are

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